

forth, and returned them; and he called his name Jesus.

II. Now Jesus having been born^a in Bethlehem of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying, Where is the king of the Jews that has been born? For we have seen his star in the east, and have come to do him homage.

^b But Herod the king having heard of it, was troubled, and all Jerusalem with him: and considering all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said to him, In Bethlehem of Judaea; for thus it is written through the prophet: And thou Bethlehem, land of Juda, art thou who said thou shalt shepherd my people Israel.

^c Then Herod, having secretly called the magi, required^d of them secretly the time of the star that was appearing; and having sent them to Bethlehem, said, Go, search out accurately concerning the child, and when ye shall have found him, bring me back word, so that I also may come and do him homage. And they having heard the king went their way: and in the time which they had said, in the way went before them until it came and stood over the place where the little child was. And when they saw the star they rejoiced with exceeding great joy. And having

come into the house they saw^e the little child with Mary his mother, and having bowed down before him, they offered to him gifts, gold, and frankincense, and myrror. And being distinctly instructed^f in a dream not to return to Herod, they departed into their own country another way.

^g Now, they having departed, behold, an angel of the Lord^h appeared in a dream to Joseph, saying, Arise, take to thee the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy it. And having arisen, he took to him the little child and his mother by night, and departed into Egypt.

ⁱ And he was there until the death of Herod, that that which was fulfilled which was spoken by the Lord, through the prophet, saying, Out of Egypt have I called my son. Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which were in Bethlehem, and in all its borders, from two years and under, according to the time which he had secretly inquired.

^j Then was fulfilled that which was spoken through Jeremias the prophet, saying, A voice has been heard in Ramas, weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they are not.

^k But Herod having died, behold,

an angel of the Lord appears in a dream to Joseph in Egypt, saying,

^l Arise, take to thee the little child and his mother, and go into the land of Israel: for they who sought the son of the little child are dead. And he arose and took to him the little child and his mother, and came into the land of Israel; but having heard that Archelaus reigned over Judaea, instead of Herod his father, he was afraid to go thither; and having been divinely admonished in a dream, he went away into the parts of Galilee, and came and dwelt in a town called Nazareth; so that that which was spoken through the prophets, He shall be called a Nazarene.

III. Now in those days comes John the Baptist, preaching in the wilderness of Judaea, and saying, Repent, for the kingdom of the heavens has drawn nigh. For thus is he who has been spoken of through Moses the prophet, saying, Voice of him that crieth in the wilderness: prepare ye the way of the Lord, make straight his paths. And John himself had his garment of camel's hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey.

^m Then went out to him Jerusalem,

and all Judaea, and all the country round the Jordan, and were baptized by him in the Jordan, confessing their sins.

ⁿ But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who thus have learned to say, How from this coming wrath? Providence demands from you worthy repentance. And do not think to say within yourselves, We have Abraham for our father; for I say unto you, that God is able of these stones to raise up children to Abraham. And already the axe is applied to the root of the trees: every tree therefore not producing good fruit is cut down and cast into the fire. I indeed baptize you with water to repentance, but

he that comes after me is mightier than I, whose sandals I am not fit to bear: he shall baptize you with the Holy Spirit and fire; whose winnowing fan (is) in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.

^o Then comes Jesus from Galilee to the Jordan to John, to be baptized of him; but John would forbid him, saying, I have need to be bap-

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him to a prudent man, who built
his house upon the rock; and the
rain came down, and the streams
came, and the winds blew and
fell upon that house, and it did
not fall, for it had been founded
upon the rock. And every one who
hears these sayings and does not
do them, he shall be likened to a
foolish man, who built his house
upon the sand; and the rain came
down, and the streams came, and
the winds blew and beat upon that house,
and it fell, and its fall was great.

12 And it came to pass, when Jesus
had finished these words, the crowds
were astonished at his doctrine, for
he taught them as having authority,
and not as the scribes.

VIII. And when we had come down from the mountain, great crowds followed him. And behold, a leper came up to him and did him homage, saying, Lord, if thou wilt, thou art able to cleanse me. And he stretched out his hand and touched him, saying, I will be cleansed. And immediately his leprosy was cleansed. And Jesus says to him, see thou tell no man, but say, show thyself to the priest, and offer the gift which Moses commanded, for a testimony to them.

And when he had entered into Capernaum, a certain man came to him beseeching him, and saying, Lord, my servant lies paralyzed in the house, suffering grievously. And Jesus says to him, I will come and heal him. And the multitude answered and said, Lord, I am not fit that thou shouldst enter under my roof; but only speak a word, and my servant shall be healed.

My servant shall be lifted. For I
also am a man under authority,
having under the solemn, and I say
to this [man, O], and he says; and
be another, Come, and he comes;
and to my servants, Do this, and
he does it. And when I am dead,
it is wondered, and said to those
who followed, Verily I say unto
you, Not even in Israel have I found
so great faith. And I say unto you,
that many shall come from [the]
east and west [won't], and shall
be there at table with Abraham,
and Isaac, and Jacob in the king-
dom of the heavens; but the sons of
the kingdom shall be cast out into
the outer darkness: there shall be
the weeping and the grinding of
teeth. And Jesus said to the pe-
titioner, O, and I show thee how
loved, as it is true. And his servant
was lifted in that hour.

14 And when Jesus had come to Peter's house, he saw his mother-in-law laid down and in a fever; and he touched her hand, and the fever left her, and she arose and served him.

And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill: so that that about he fulfilled what was spoken through Isaiah the prophet, saying, Himself took our infirmities and bore our diseases.

And Jesus seeing great crowds
 around him, commanded to depart
 to the other side. And a scribe
 came up and said to him, Teacher,
 I will follow you wherever you go.

¹ narrow sea. And Jesus says to him,
 The Jews bear witness that the Son of
 the Heaven resurrects pharisee; but the
 Son of man has not taken his only
² lay his head. But another of his
disciples said to him, Lord, unless thou
 first go away and bury my father
³ But Jesus said to him, Follow me,
 and leave the dead to bury their own
 dead. And he went forth straightway
⁴ and his disciples followed him; and
 behold, [the writer] became very an-
gry at the sea, so that the ship was
swayed by the waves; but he slept.
⁵ And the disciples came and awoke
 him, saying, Lord, even so we perish.
⁶ And he says to them, What are ye
 fearful of ye of little faith? Then,
 having arisen, he rebuked the winds
 and the sea, and thus was a great
⁷ calm. But the men were astonish-
 ed, saying, What sort of man is this,
 that even the winds and the sea obey
 him? And there was Jesus when he
⁸ came to the other side, to the coun-
 try of the Gerasenes; two possessed
 by demons, coming out of the tombs
 exclaiming dangerous, so that no one
⁹ was able to pass by that way. And
 behold, they cried out, saying, What
 have we to do with thee, Son of
 God? hast thou come here to tor-
¹⁰ ment us forever? Now there was
 a great wall off from them, a herd of
 many swine feeding; and the demons
 besought him, saying, If thou cast
 us out, send us away into the herd
¹¹ of swine. And he said to them,
 Go. And they, going out, departed
 into the herd of swine; and be-

whole crew (of course) rushed down the steep slope into the sea, and died in the waves. But they that fed Jesus died, and went away into the city and ruined everything, and what had happened as to those possessed by demons. And behold the whole city went out to meet Jesus, and when they saw him, they begged (him) to go away out of their country. (IX.) And going in board the ship,² he passed over and came to his own city. And behold, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child; thy sins are forgiven.³ And behold, certain of the scribes said to themselves, This (man) blasphemeth. And Jesus, seeing their thoughts, said, Why do ye think evil things in your hearts? For which is easier, to say, Thy sins are forgiven? or to say, Rise up and walk? But that ye may know that the Son of man has power to forgive sins, (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. And he rose up and went to his house. And the news disseminat[ing], went forth; and glorified God who was made manifest to them.

And, too, passing on them, saw a man sitting at the tea-table, called Matthews, and says so long, to the man. And he rose up and embraced him. And it came to pass, as he lay at table to the house, that behind many the mother and some came and lay at table with

[illegible]

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- 18 But what they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the Son of man be come. The disciple is not above his master, nor the son above his father. It is sufficient for the disciple that he should become as his teacher, and the brotherman as his brother. If they have called the master of the house Beelzebub, how much more those of his household? Fear them not therefore: for there is nothing covered which shall not be revealed, and secret which shall not be known.
- 19 What I say to you in darkness speak in the light, and what ye hear in the ear privately upon the houses.
- 20 And be not afraid of them who kill the body, but cannot kill the soul: but fear rather him who is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father's will: but of you even the hairs of the head are all numbered. Fear not therefore: ye are better than many sparrows. Every one therefore who shall confess me before men, I also will confess him before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.
- 21 Do not think that I have come to send peace upon the earth: I have not come to send peace, but a sword.
- 22 For I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; and they of the household shall

- be a man's enemies. He who loves father or mother above me is not worthy of me; and he who loves son or daughter above me is not worthy of me. And he who does not take up his cross and follow after me is not worthy of me. He that finds his life shall lose it, and he who has lost his life for my sake shall find it. He that receives you receives me, and he that receives me receives him that sent me. He that receives a prophet in the name of a prophet, shall receive a prophet's reward, and he that receives a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no way lose his reward.

XI. And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

- 1 And Jesus, having passed in the province of Galilee, came to Nazareth, and he taught in the synagogue, as his custom was. And he said to them, I also will confess him before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.
- 2 Do not think that I have come to send peace upon the earth: I have not come to send peace, but a sword.
- 3 For I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; and they of the household shall

1 There is no article, but 'synagogue' means after we have, and is a common name.
2 T. B. reads 'Galilee', with 1 and other copies. 'Galilee' is a common name.
3 Here, and in the parallel passage, Luke vii, we have 'Nazareth', because the Galilee was. But it is now an old tradition that Jesus was of the Nazareth. Hence it is not here the place of 'Nazareth' from Nazareth.

4 Galilee.
5 The name of an ancient is not really known, but is a common name.
6 T. B. reads 'Galilee', with 1 and other copies. 'Galilee' is a common name.
7 T. B. reads 'Galilee', with 1 and other copies. 'Galilee' is a common name.
8 T. B. reads 'Galilee', with 1 and other copies. 'Galilee' is a common name.

- what went ye out to see? a man clothed in delicate raiment? Indeed, these were wear delicate things, as in the house of kings. But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet: this is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say to you, that there is not a greater prophet, the Son of man, a greater than John the Baptist. But he who is a time cometh in the kingdom of the Son of man, a greater than John. But from the days of John the Baptist until now, the kingdom of the heavens is taken by violence, and [his] violent men are in. For all the prophets and the law have prophesied until John. And it is written, that I shall send a messenger, who shall go before me, to prepare the way of the Son of man. He that has ears to hear, let him hear. But to whom shall I liken this generation? It is like children sitting in the market, which call to their companions, saying, We have piped to you, and ye have not danced; we have sung to you, and ye have not mourned; we have sung to you, and ye have not danced; we have sung to you, and ye have not mourned. The Son of man is come, and ye have not repented, and ye have not believed in him. Verily I say to you, that the Son of man shall come, and ye shall see him, and ye shall not believe in him.

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- and of sinners—and wisdom has been justified by her children.
- 2 Then began he to preach the cities in which most of the works of power had been done; but they had not repented. When he then, Christ, was to come, he said, Behold, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say to you, that there is not a greater prophet, the Son of man, a greater than John the Baptist. But he who is a time cometh in the kingdom of the Son of man, a greater than John. But from the days of John the Baptist until now, the kingdom of the heavens is taken by violence, and [his] violent men are in. For all the prophets and the law have prophesied until John. And it is written, that I shall send a messenger, who shall go before me, to prepare the way of the Son of man. He that has ears to hear, let him hear. But to whom shall I liken this generation? It is like children sitting in the market, which call to their companions, saying, We have piped to you, and ye have not danced; we have sung to you, and ye have not mourned; we have sung to you, and ye have not danced; we have sung to you, and ye have not mourned. The Son of man is come, and ye have not repented, and ye have not believed in him. Verily I say to you, that the Son of man shall come, and ye shall see him, and ye shall not believe in him.

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me, all ye other labour and are burdened, and I will give you rest.
 24 Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy, and my burden is light.

XII. At that time Jesus went on the sabbath through the synagogues; and his disciples were hungry, and began to pluck the ears of wheat to eat. But the Pharisees, seeing [it], said to him, Behold, thy disciples are doing what is not lawful to do on the sabbath.
 1 But he said to them, Have ye not read what David did when he was hungry? and they that were with him? How he entered into the house of God, and ate the show-bread, which is now not lawful for him to eat, nor for those with him, but for the priests only? Or have ye not read in the law that on the sabbath the priests profane the sabbath, and are blameless? But I say unto you, that there is here what is greater than the temple. For if ye had known what I will [have] mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord of the sabbath.

2 And, going away from thence, he came into their synagogue. And behold, there was a man having his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him. But he said to them, What man shall there be of you who has

one sheep, and if this fall into a pit on the sabbath, will not lay hold of it and raise [it] up? How much better than is a man than a sheep! So that it is lawful to do well on the sabbath. Then he says to the man, Stretch out thy hand. And he stretched [it] out, and it was restored, sound as the other. Then the Pharisees, having gone out, began to murmur against him how they might destroy him. But Jesus knowing [it], withdrew thence, and great crowds followed him: and he healed them all, and charged them strictly that they should not make him public.
 13 Knowing that that which he had done was spoken through the prophet saying, Behold my servant, whom I have chosen, my beloved, in whom my soul has found its delight. I will put my Spirit upon him, and he shall show forth judgment to the nations. He shall not strive or cry, nor shall any man take his yoke on the shoulders. A bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth judgment unto victory; and his name shall [be] called, nations hope.
 14 Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the dumb [man] spoke and saw.
 15 And all the crowds were amazed and said, Is this [man] the Son of David? But the Pharisees, say[ing] to him, Behold, this man does not cast out demons, but by Beelzebub,

princes of demons. But he know[ing] their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. And if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? And if I cast out demons by Beelzebub, your sons, by whom do they cast [them] out? For this reason they shall be your judges. But if I by [the] Spirit of God cast out demons, then indeed the kingdom of God is come upon you. Or how can any one enter into the house of the strong [man] and plunder his goods, unless he bind the strong [man]? and then he will plunder his house. He that is not with me is against me, and he that gathers not with me scatters. For this reason I say unto you, Every sin and injurious speaking shall be forgiven in men, but speaking in the name of the Spirit shall not be forgiven in men. And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming [one]. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is known. Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks. The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things. But I say unto you, that every idle word which a man shall say, they shall render an account of it in judgment-day: for by thy words thou shalt be justified,

and by thy words thou shalt be condemned.

2 Then answered him some of the scribes and Pharisees, saying, Teacher, we desire to see a sign from thee. But he, answering, said to them, A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet. For even so Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three nights.
 3 Therefore shall stand up in the judgment with this generation, and shall condemn it: for they rejected at the preaching of Jonas, and behold, more than Jonas [is] here. A queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon [is] here.

4 But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find [it]. Then he says, I will return to my house whence I came out; and having come, he finds [it] unoccupied, swept, and adorned. Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.

5 But while he was yet speaking to the crowds, behold, his mother and his brethren stood without seeking to speak to him. Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee. But he answered and said to him that spoke to him, Who is my mother, and who are my brethren? And, stretching out his

* T. B. reads "Jonas," with D. L. and some others.
 * T. B. reads "utterance" with C. L. and some others.
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is about to be delivered up into [the] hands of men, and they shall kill him; and the third day he shall be raised up. And they were greatly grieved. And when they came to Capernaum, those who reserved the leprosy came to Peter and said, Does your teacher not pay the didrachma? He says, Yes. And when he came out the house, Jesus anticipated him, saying, What dost thou think, Simon? The kings of the earth, from whom do they receive custom or tribute? From their own sons or from strangers? Peter says to him, From strangers. Jesus said to him, Then are the sons free? But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when thou hast opened its mouth thou wilt find a mace; take that and give it to them for me and thee.

XVIII. In that hour the disciples came to Jesus saying, Who shall be greatest in the kingdom of the heavens? And Jesus leaving called a little child to him, set it in their midst, and said, Verily I say to you, Unless ye are converted and become as little children, ye will not at all enter into the kingdom of the heavens. Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of the heavens; and whosoever shall receive one such little child in my name, receives me. But whosoever shall offend one of these little ones who believe in me, it were profitable for him that a great millstone had been

hanged upon his neck and he be sunk in the depths of the sea. Were to the world leprosy an offence? For it must needs be that offences come; yet woe to that man by whom the offence comes! And if thy hand or thy foot offend thee, cut it off and cast [it] from thee, it is good for thee to enter into life lame or maimed, (rather) than having two hands or two feet to be cast into eternal fire. And if thine eye offend thee, pluck it out and cast [it] from thee; it is good for thee to enter into life one-eyed, (rather) than having two eyes to be cast into the hell of fire. Bew that ye do not despise one of these little ones; for I say unto you that their angels in [the] heavens continually behold the face of my Father who is in the heavens. For the Son of man has come to save that which was lost. What think ye? If a servant must should have a hundred sheep, and one of them be gone away, does he not, leaving the ninety and nine on the mountains, go and seek the one that has gone astray? And if it should come to pass that he find it, verily I say unto you, he rejoices more because of it than because of the ninety and nine not gone astray. So it is not the will of your Father who is in [the] heavens that one of these little ones should perish. But if thy brother sin against thee, go, reprove him between thee and him alone. If he hear thee, thou hast gained thy brother. But if he do not hear [thee], take with thee one or two besides, that every matter

may stand upon the word of two witnesses or of three. But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations and a Gentile. Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in heaven. Again I say to you, And if two or three agree on the earth concerning any matter, whatsoever it may be that they shall ask, it shall come to them from my Father who is in [the] heaven. For where two or three are gathered together in my name, there am I in the midst of them. Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him? Until seven times? Jesus says to him, I say not to thee until seven times, but until seventy times seven. For this reason the kingdom of the heavens has become the kingdom of the little children, who would be as the little children. And having begun to reckon, one of them of her thousand talents was brought to him. But he not having anything to pay, [she] had recommended him to be sold, and his wife, and his children, and everything that he had, and that payment should be made. The bondman therefore falling down did him homage, saying, Lord, have patience with me and I will pay thee all. And his lord of that bondman, being moved with compassion, loosed him and forgave him the loan. But that bondman

having gone out, found one of his fellow-bondsmen who owed him a hundred denarii. And having seized him, he threatened him, saying, Pay [me] if thou owest anything. His fellow-bondman therefore, having fallen down at his feet, besought him, saying, Have patience with me, and I will pay thee. But he would not, but went away and cast him into prison, until he should pay what was owing. But his fellow-bondman, having seen what had taken place, was greatly grieved, and went and recounted to their lord all that had taken place. Then his lord, having called him to him, says to him, Wicked bondman! I forgive thee all that thou owest; thou broughtest me; shouldst not thou also have had compassion on thy fellow-bondman, as I also had compassion on thee? And his lord being angry delivered him to the tormentors till he paid all that was owing to him. Thus also my heavenly Father shall do to you if ye forgive not from your hearts every one his brother.

XIX. And it came to pass, when Jesus had finished these words, he withdrew from Galilee, and came to the county of Judaea beyond the Jordan. And great crowds followed him, and he healed them there. And the Pharisees came to him tempting him, and saying, Is it lawful for a man to put away his wife for every cause? But Jesus answering said [to them], Have ye not read that he who made [them], from the beginning made them male and female, and said, On account of this

1. A Jewish peculiar tribute to the temple.
2. Or, "early."
3. Some read, "in," with B D. See Margt.
4. A "mace" or "rod" means a staff or stick.
5. "And he," comparative, and hence "greater" than others; only it is then demonstrative, not personal, as a person would be. "Greater" answers to "in [the] kingdom."
6. M P L V 1 Margt. read, "in."
7. Or, "in [the] name," as in.
8. Verily, he who has that character.
9. That is, "in a matter of," but there is no English word which can be carried through.

10. "Leprosy" is a "disease" or "infection."
11. "Leprosy" is a "disease" or "infection," as in the Greek text.
12. Some read, "in the name," with B P L 22. See Margt.
13. E. A. reads, "in the name," with B A 2 1. See Margt.
14. E. A. reads, "in the name," with B A 2 1. See Margt.
15. E. A. reads, "in the name," with B A 2 1. See Margt.
16. E. A. reads, "in the name," with B A 2 1. See Margt.
17. E. A. reads, "in the name," with B A 2 1. See Margt.
18. E. A. reads, "in the name," with B A 2 1. See Margt.
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may sit, one on thy right hand and one on thy left in thy kingdom. And Jesus answering said, Ye know not what ye ask. Can ye drink the cup which I am about to drink? They say to him, We are able. [And] he says to them, Ye shall drink indeed my cup, but to sit on my right hand and on [my] left is not mine to give but to them for whom it is prepared of my Father. And the ten, having heard [of it], were indignant about the two brethren. But Jesus having called them to [him], said, Ye know that the rulers of the nations exercise lordship over them, and the great exercise authority over them. It shall not be thus amongst you, but whosoever will be great amongst you, shall be your servant; and whosoever will be first among you, let him be your servant; as indeed the Son of man did not come to be served, but to serve, and to give his life a ransom for many. And as they went out from Jericho a great crowd followed him. And in two blind men, sitting by the way-side, having heard that Jesus was passing by, cried out saying, Have mercy on us, Lord, Son of David. But the crowd rebuked them, that they might be silent. But they cried out the more, saying, Have mercy on us, Lord, Son of David. And Jesus, having stopped, called them and said, What will ye that I shall do to you? They say to him, Lord, that

our eyes may be opened. And Jesus, moved with compassion, touched their eyes; and immediately their eyes had sight restored to them, and they followed him.

XXI. And when they drew near to Jerusalem and came to Bethpage, at the mount of Olives, there Jesus sent two disciples, saying to them, Go into the village over against you, and immediately ye will find an ass tied, and a colt with it; loose [them], and lead [them] to me. And if any one say anything to you, ye shall say, The Lord has need of these; and straightway he will send them. But all this came to pass, that might be fulfilled which was spoken through the prophet, saying, Say to the daughter of Zion, Behold thy king cometh to thee, meek, and mounted upon an ass, and upon a colt the foal of an ass. And the disciples, having gone and done as Jesus had ordered them, brought the ass and one colt and put their garments upon them, and he sat on them. But a very great crowd stirred their own garments on the way, and others kept raising their branches from the trees and strewing them on the way. And the crowds who went before him, and who followed cried, saying, Hosanna to the Son of David; blessed [be] he who cometh in the name of the Lord. Hosanna in the highest. And as he entered into Jerusalem, the whole city was moved, saying, Who

is this? And the crowds said, This is Jesus the prophet who is from Nazareth of Galilee.

And Jesus entered into the temple [of David], and cast out all that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of those that sold the doves. And he says to them, It is written, My house shall be called a house of prayer, but ye have made it a den of robbers. And blind and lame come to him in the temple, and he healed them. And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple, and saying, Hosanna to the Son of David, they were indignant. And said to him, Hast thou what thou sayest? And Jesus says to them, Ye have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And leaving them he went forth out of the city to Bethany, and there he passed the night.

But early in the morning, as he came back into the city, he hungered. And seeing one fig-tree in the way, he came to it and found on it nothing but leaves only. And he says to it, Let there be no more fruit of thee for ever. And the fig-tree was immediately dried up. And when the disciples saw [it], they wondered, saying, How immediately is the fig-tree dried up? And Jesus answering said to them, Verily I say unto you, If ye have faith and do not doubt, not only shall ye do what [is done] in the fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the sea, it shall come to pass. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

And when he came into the temple, the chief priests and the scribes of the people said to him [what was] teaching, saying, By what authority dost thou these things? and who giveth thee this authority? And Jesus answering said to them, I also will ask you one thing, which if ye tell me, I also will tell you by what authority I do these things: The baptism of John, whence was it? of heaven or of men? And they reasoned amongst themselves saying, If we should say, Of heaven, he will say to us, Why then have ye not believed him? And if we should say, Of men, we fear the crowd, for all hold John for a prophet. And answering Jesus they said, We do not know. [And] Jesus said to them, Neither do I tell you by what authority I do these things. But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work in my vineyard. And he answering said, I will not; but afterwards, repeating himself he went. And coming to the second he said likewise, and he answering said, I [am], sir, and wait not. Which of the two did the will of the father? They say [to him], The first. Jesus says to them, Verily I say unto you, that the second, because and the father sent ye into the kingdom of God before you. For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; and ye when ye saw [it] repented not yourselves afterwards to believe him.

Now another parable: There was a householder who planted a vineyard, and made a tower round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left the country. But

* T. B. reads "day," with D C E. 1848 and 1849.

* T. B. adds from Mark: "and [you must] say," to be taught with the disciples that I am here and with you, and therefore [I] cannot be with you. E. 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when the time of fruit drew near, he sent his handmen to the vineyard. ¹⁰ They in various lots sent him. And the husbandmen took his handmen, and beat one, killed another, and stoned another. ¹¹ Again he sent other handmen more than the first, and they did to them as the first. ¹² And at last he sent to them his son, saying, They will fear me, and respect my son. ¹³ But the husbandmen, seeing this son, said among themselves, This is the heir; come, let us kill him, and possess his inheritance. ¹⁴ And they took him, and cast him forth out of the vineyard, and killed him. ¹⁵ When therefore the lord of the vineyard comes, what shall he do to those husbandmen? ¹⁶ They say to him, He will miserably destroy those evil men, and let out the vineyard to other husbandmen, who shall render him the fruit in due season. ¹⁷ Jesus says to them, Have ye never read in the scriptures, The stone which they have builded to reject, this has become the corner-stone: this is of the Lord, and it is wonderful in our eyes? ¹⁸ Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing the fruit of it. ¹⁹ And he that falls on this stone shall be broken, but he whomsoever it shall fall, it shall crush him to powder. ²⁰ And the chief priests and the Pharisees, hearing these things, knew that he spake of them. ²¹ And seeking to lay hold of him, they were afraid of the people, because they held him for a prophet.

XXII. And Jesus answering spake to them again in parables, saying, ¹ The kingdom of the heaven is likened to a king who made a wedding feast for his son, and sent his bondmen to call the persons invited to the wedding feast, and they would not come. ² Again he sent other bondmen, saying, Say to the persons invited, Behold, I have prepared my dinner, my oxen and my fatted beasts are killed, and all things ready: come to the wedding feast. ³ But they made light of it, and went: one to his own land, and another to his commerce. ⁴ And the lord, having left of his bondmen, he went and slew a vineyarder, and beat another, and slew a third. ⁵ And when the king heard of it, he was wroth, and having sent his forces, destroyed those murderers, and burned their city. ⁶ Then he says to his bondmen, The wedding feast is ready, but those invited were not ready: go therefore into the highways, and as many as ye shall find, bring to the wedding feast. ⁷ And those bondmen went out into the highways, and brought together all as many as they found, both evil and good: and the wedding feast was furnished with guests. ⁸ And the king, having gone in to see the guests, beheld there a man not clothed with a wedding garment. ⁹ And he says to him, (My friend, how camest thou in here not having on a wedding garment?) ¹⁰ Then he was speechless. ¹¹ Then said the king to the servants, Bind him feet and hands, and take him away, and cast him out into the outer darkness: there shall be the weeping and

the gnashing of teeth. For many are called, but few are chosen. ¹² Then went the Pharisees and held a council how they might ensnare him in speaking. ¹³ And they sent out to him their disciples with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any man, for thou respectest not man's person: tell us therefore what thou thinkest. Is it lawful to give tribute to Caesar or not? ¹⁴ But Jesus, knowing their wickedness, said, Why tempt ye me, hypocrites? Show me the penny of the tribute. And they presented to him a denarius. And he says to them, Whose is this image and superscription? ¹⁵ They say to him, Caesar's. ¹⁶ Then saith he to them, Pay then what is Caesar's to Caesar, and what is God's to God. ¹⁷ And when they heard these things, they marvelled, and left him, and went away. ¹⁸ On that day came to him Sadducees, who say there is no resurrection: and they demanded of him, saying, Teacher, Moses said, If any one die, not having children, his brother shall marry his wife, and shall raise up seed to his brother. ¹⁹ Now there were with us seven brethren; and the first having married a dead wife, and not having seed, left his wife to his brother. ²⁰ In like manner also the second and the third, unto the seventh. ²¹ And last of all the women also died. ²² In the resurrection therefore of which of the seven shall she be wife, for all had her? ²³ And Jesus answering said to them, Ye err, not knowing the scriptures, nor the power of God. ²⁴ For in the resurrection they neither marry nor are given in marriage, but are as angels of God.

in heaven. But concerning the resurrection of the dead, have ye not read what was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? ²⁵ God is not God of the dead, but of the living. ²⁶ And when the people heard it, they were astonished at his doctrine. ²⁷ For the Pharisees, having heard that he had put the Sadducees to silence, were gathered together, and one of them, a lawyer, demanded, tempting him, and saying, Teacher, which is the great commandment in the law? ²⁸ And he said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy understanding. ²⁹ This is the first and great commandment. ³⁰ And the second is like it, Thou shalt love thy neighbour as thyself. ³¹ On these two commandments hang the whole law and the prophets hang. ³² And the Pharisees having gathered together, Jesus demanded of them, saying, What think ye concerning the Christ? whose son is he? ³³ They say to him, David's. ³⁴ He says to them, How then does David in spirit call him Lord, saying, The Lord said to my Lord, Sit on my right hand, until I put thine enemies under thy feet? ³⁵ If therefore David call him Lord, how is he his son? ³⁶ And no one was able to answer him a word, nor did any one dare from that day to question him any more. ³⁷ (XXIII.) Then Jesus speaks to the scribes and to his disciples, saying, The scribes and the Pharisees have shut themselves down in Moses' word, all things therefore, whatever they may tell you, do and keep. ³⁸ But do

¹ Compare T. B. with Codex Bezae Cantabrigiae, with C. L. A. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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Daniel the prophet standing in (what
 is a) holy place; (he) that reads let
 him understand;¹⁴ then let those who
 are as Judaea be to the mountains;¹⁵
 let not him that is on the house come
 down to take the things out of his
 house; and let not him that is in the
 field turn back to take his garments;¹⁶
 But wait to those that are with child,
 and those that give suck in those
 days. But pray that your flight may
 not be in winter, nor on a sabbath;¹⁷
 for then shall Great be your tribulation,
 such as has not been from (the)
 beginning of (the) world, until now,¹⁸
 nor ever shall be; and if those days
 had not been short, no flesh had
 been saved; but on account of the
 elect those days shall be cut short.¹⁹
 Then if any man say to you, Behold,
 here is the Christ, or here, believe [it],
 not. For then shall arise false Christs
 and false prophets, and shall give
 great signs and wonders as to mislead,
 if possible, even the elect.²⁰
 Behold, I have told you beforehand.²¹
 If therefore they say to you, Behold,
 he is in the desert, go not forth;
 behold, (he is) in the inner chambers,
 do not believe (it). For as the light-
 ning goes forth from the east and
 thence to the west, so²² shall be the
 coming of the Son of man. (For)
 wherever the corpse is, there will be
 gathered the eagles. But immedi-
 ately after the tribulation of those days
 the sun shall be darkened, and the
 moon not give her light, and the stars
 shall fall from heaven, and the powers

⁶ of the heavens shall be shaken. And
then shall appear the sign of the Son
of man in heaven; and then shall
all the powers of the land tremble, and
they shall see the Son of man coming
on the clouds of heaven with power
⁷ and great glory. And he shall send
his angels with a great sound of
trumpets, and they shall gather to-
gether his elect from the four winds,
from [the east] even unto [the]
west, and [the children] extremity of
the earth. But learn the parable from
this tree: When already ye have
harvested winter and produce harvest,
ye know that the summer is near.
⁸ Even also ye, when ye see all these
things, know that it is near, at the
door. Verily I say to you, This gen-
eration will not pass away
until all these things shall have taken
place. The heaven and the earth
shall pass away, but my words shall
in no wise pass away. But of that
day and that hour no one knows, not
even the angels of the heavens, but
only Father alone. But as the days
of Noah, so also shall be the coming
of the Son of man. For as they were
in the days which were before the
flood, eating and drinking, marrying
and giving in marriage, until the day
on which Noe entered into the ark
and they knew not till the flood came
and took all away: thus also shall be
the coming of the Son of man. Then
two shall be in the field, one is taken
and one is left; two [women] grind-
ing at the mill, one is taken and one

1. The first phase, since the word is usually
 at the beginning of the sentence, is to
 address an article and characteristic;
 2. The second phase, since the word is usually
 at the beginning of the sentence, is to
 address an article and characteristic;
 3. The third phase, since the word is usually
 at the beginning of the sentence, is to
 address an article and characteristic;
 4. The fourth phase, since the word is usually
 at the beginning of the sentence, is to
 address an article and characteristic;
 5. The fifth phase, since the word is usually
 at the beginning of the sentence, is to
 address an article and characteristic;
 6. The sixth phase, since the word is usually
 at the beginning of the sentence, is to
 address an article and characteristic;
 7. The seventh phase, since the word is usually
 at the beginning of the sentence, is to
 address an article and characteristic;
 8. The eighth phase, since the word is usually
 at the beginning of the sentence, is to
 address an article and characteristic;
 9. The ninth phase, since the word is usually
 at the beginning of the sentence, is to
 address an article and characteristic;
 10. The tenth phase, since the word is usually
 at the beginning of the sentence, is to
 address an article and characteristic;

[illegible]

12 Is left. Watch therefore, for ye know
 not in what hour your Lord cometh.
 13 But know that, that if the master
 of the house had known in what
 watch the thief was coming,¹⁴ he
 would have watched and not have
 suffered his house to be dug through
 [now]. Wherefore ye also, be ye
 ready, for in such hour that ye think
 not the Son of man cometh. Who then
 is the faithful and prudent
 bondman whom his Lord has set over his house-
 hold, to give them food as season?¹⁵
 16 Blessed is that bondman whom his
 Lord on coming shall find doing so.¹⁶
 17 Verily I say unto you, that he will
 set him over all his substance. But
 if that evil bondman shall say in his
 heart, My Lord delays to come,¹⁸
 and begin to beat his fellow bondmen,
 and eat and drink with the drunken,¹⁹
 19 the Lord of that bondman shall come
 in a day when he does not expect it,
 and he will beat him and set of and
 shall set him in two and appoint his
 portion with the hypocrites: there
 shall be the weeping and the gnashing
 of teeth.

XXV. Then shall the Kingdom of the
Heavens be made like to ten virgins,
that^a in marriage they waited, whom
^b both to meet the bridegroom. And
five of them were prudent and five
^c foolish. They that^d were foolish,
made their vessels and did not take oil
^e with them; but the prudent took
oil in their vessels with their vessels.
^f Now the unmarried tarrying, they
^g all grew heavy and slept. But in
the middle of the night there was

[illegible]

1 "A cry, Behold, the bridegroom!" go
 2 forth to meet him. Then all those
 3 virgins arose and trimmed their
 4 lamps. And the foolish said to the
 5 prudent, Give us of your oil, for our
 6 lamps are going out. But the prudent
 7 answered saying, [We cannot,
 8 for] it might not suffice for us and
 9 for you. [Or rather to those that sell,
 10 and buy for themselves. But as they
 11 went away to buy, the bridegroom
 12 came, and the [ones that were] ready
 13 went in with him to the wedding
 14 feast, and the door was shut. After-
 15 wards came also the virgins,
 16 saying, Lord, Lord, open to us; but
 17 he answering said, Verily I say unto
 18 you, I do not know you. Watch
 19 therefore, for ye know not the day
 20 nor the hour."
 21
 22 "For [as] as [if] a man going
 23 away out of a country called his own
 24 bondmen and delivered to them his
 25 talents. And to one he gave five
 26 talents, to another two, and to an-
 27 other one, to each according to his
 28 particular ability, and immediat-
 29 ly went away out of the country. And
 30 he that had received the five talents
 31 went and trafficked with them, and
 32 made five other talents." Is [it like
 33 unreasonable that [undeserved] the
 34 one [he who] gained two talents,
 35 but he that had received the one
 36 talent and slept in the earth and hid
 37 the money of his lord. And after a
 38 long time the lord of those bondmen
 39 came and reckoned with them. And
 40 he that had received the five talents
 41 came to him, and brought five other

[illegible]

talents, saying, [My] lord, thou deliverest me five talents: behold, I have gained five other talents besides these.* His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy lord. And he also that had received the two talents came to [him] and said, [My] lord, thou deliverest me two talents: behold, I have gained two other talents besides them. His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou also into the joy of thy lord. And he also that had received the one talent coming to [him] said, [My] lord, I know thee that thou art a hard man, reaping where thou hast not sowed, and gathering from where thou hast not sown, and being afraid I went away and hid thy talent in the earth: behold, thou hast that which was thine. And his lord answering said to him, Wicked and slothful bondman, thou knowest that I reap where I have not sowed, and gather from where I have not sown: thou oughtest to have put my money to the money-changers, and when I came I should have got what is mine with interest. Take therefore the talent from him, and give it to him that has the ten talents: for to every one that has shall be given, and he shall be in abundance; but from him that has not shall even which he has shall be taken from him. And cast out the useless bondman into the outer darkness: there shall be the weeping and the gnashing of teeth. But when the Son of man comes, he will be glorified, and all the angels with him, then shall he sit down upon his

throne of glory, and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, and the goats on his left. Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from [the] world's foundation: for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was ill, and ye visited me; I was in prison, and ye came to me. Then shall the righteous answer him saying, Lord, when saw we thee hungering, and clothed thee; or thirsting, and gave thee to drink? and when saw we thee a stranger, and took thee in; or naked, and clothed thee? and when saw we thee ill, or in prison, and came to thee? And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me. Then shall he say also to those on his left, Go from me, cursed, into eternal fire: prepared for the devil and his angels: for I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to drink; I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill, and ye did not visit me. Then shall [he] also answer, saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered to thee? Then shall he answer them saying, Verily, I say to you, Inasmuch as ye have not done it to one of these least, neither have ye done it to me. And these shall go away

into eternal punishment, and the righteous into life eternal.

XXVI. And it came to pass when Jesus had finished all these sayings, he said to his disciples, Ye know that after two days the passover takes place, and the Son of man is delivered up to be crucified. Then the chief priests and the elders of the people were gathered together to the palace of the high priest who was called Caiaphas, and they counselled together to slay him, but they said, Not in the feast, that there be not a tumult among the people. But Jesus being in Bethany, in the house of the high priest's house, a woman, having an alabaster flask of very precious ointment, came to him and poured it on his head as he lay at table. But the disciples seeing it began to murmur, saying, To what end wastis this waste? for this might have been sold for much and have given to the poor. But Jesus knowing [it] said to them, Why do ye trouble the woman? for she has done a good work toward me. For ye have the poor always with you, but me ye have not always. For in pouring out this ointment on my body, she has done it for my burying. Verily, I say to you, Wherever these glad tidings may be preached in the whole world, that also which this woman has done shall be spoken of for a memorial to her.

Then one of the twelve, he who was called Judas Iscariot, went to the chief priests, and said, What am I willing to give thee, and I will deliver him up to you? And they appointed him thirty pieces of

silver. And from that time he sought a good opportunity that he might deliver him up.

Now on the first [day] of [the feast of] unleavened bread, the disciples came to him, saying, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep the passover in thy house with my disciples. And the disciples did as Jesus had directed them, and they prepared the passover. And when the evening was come, he lay down at table with the twelve. And as they were eating he said, Verily, I say to you, that one of you shall deliver me up. And being exceedingly grieved they began to say to him, each of them, Is it I, Lord? But he answering said, He that dips his hand with me in the dish, he it is who shall deliver me up. The Son of man goes indeed according as it is written concerning him, but woe to that man by whom the Son of man is delivered up: it were good for that man if he had not been born. And Judas, who delivered him up, answering said, Is it I, Rabbi? He says to him, Thou hast said.

And as they were eating, Jesus, having taken [the] bread and blessed, broke [it] and gave [it] in the disciples, and said, Take, eat: this is my body. And having taken [the] cup and given thanks, he gave [it] to them, saying, Drink ye all of it. For this is my blood, that of the new covenant, that shed for many for the remission of sins. But I say to you, that I will not drink henceforth of this fruit of the vine.

* 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

* 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

* 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

¹ hanged himself. And the chief priests took the pieces of silver and said, It is not lawful to cast them into the Corban, since it is [the] price of blood. And having taken counsel, they bought with them the field of the potter for a burying-ground for strangers. Wherefore that field has been called Blood-field unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And I took^a the thirty pieces of silver, the price of him that was set a price on, whom [they who were] of the sons of Israel had set a price on, and they gave them for the field of the potter, according as [the] Lord commanded me.^b But Jesus stood before the governor. And the governor questioned him, saying, Art thou the King of the Jews? And Jesus said to him, Thou sayest. And when he was accused of the chief priests and the elders, he answered nothing. Then says Pilate to him, Hearst thou not how many things they witness against thee? And he answered him not a word, so that the governor wondered exceedingly. Now at [the] feast the governor was accustomed to release one prisoner to the crowd, whom they would. And they had then a notable prisoner, named Barabbas. They therefore being gathered together, Pilate said to them, Whom will ye that I release to you, Barabbas, or Jesus who is called Christ? For he knew that they had delivered him up through envy. But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with this righteous man; for I have suffered to-day many things in a

dream because of him. But the chief priests and the elders persuaded the crowds that they should beg for Barabbas and destroy Jesus. And the governor answering said to them, Which of the two will ye that I release unto you? And they said, Barabbas. Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say,* Let him be crucified. And the governor^c said, What evil then has he done? But they cried more than ever, saying, Let him be crucified. And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous^d one. See ye [to it]. And all the people answering said, His blood [be] on us and on our children. Then he released to them Barabbas; but Jesus, having scourged [him], he delivered up that he might be crucified.^e Then the soldiers of the governor, having taken Jesus with [them] to the pretorium, gathered against him the whole band,^f and having taken off his garment, put on^g him a scarlet cloak; and having woven a crown out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of the Jews! And having spit upon him, they took the reed and beat [him] on his head. And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify.^h And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go [with them] that he might bear his cross. And

having come to a place called Golgotha, which meansⁱ Place of a skull, they gave to him to drink vinegar mingled with gall; and having tasted [it], he would not drink. And having crucified him, they parted his clothes amongst [themselves], casting lots.^j And sitting down, they kept guard over him there. And they set up over his head his accusation written: This is Jesus the King of the Jews. Then are crucified with him two robbers, one on the right hand and one on the left. But the passers-by reviled him, shaking their heads and saying, Thou that destroyest the temple* and buildest it in three days, save thyself. If thou art Son of God, descend from the cross. [And^k in like manner the chief priests also, mocking with the scribes and elders, said, He saved others, himself he cannot save. He is* King of Israel: let him descend now from the cross, and we will believe on him. He trusted upon God: let him save him now if he will [save] him. For he said, I am Son of God. And the soldiers also who had him crucified with him cast the same reproaches on him.^l Now from [the] sixth hour there was darkness over the whole land^m until [the] ninth hour; but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some of those who stood there, when they heard [it], said, This [man] calls for Elias. And immediately one of them running and getting a sponge, having filled [it] with vinegar and fixed [it] on a reed, gave him to drink.ⁿ

¹ But the rest said, Let be; let us see if Elias comes to save him. And Jesus, having again cried with a loud voice, gave up the ghost. And lo, the veil of the temple* was rent in two from the top to the bottom, and the earth was shaken; and the rocks were rent and the tombs were opened; and many bodies of the saints fallen asleep arose, and going out of the tombs after his rising, entered into the holy city and appeared unto many. But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this [man] was Son of God. And there were there many women beholding from afar off, who^o had followed Jesus from Galilee, including^p to him, among whom was Mary of Magdala, and Mary the mother of James and Jesus, and the mother of the sons of Zebedee.^q Now when even was come there came a rich man of Arimathea, his name Joseph, who also himself was a disciple to Jesus. He going to Pilate, begged the body of Jesus. Then Pilate commanded the body^r to be given up. And Joseph having got the body, wrapped^s it in a clean linen cloth, and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away. But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.^t Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to

^a *dimissio*, the remission of the temple, cf. Mark vi. 11. ^b Or, they took.

^c *Ver* read, 'I gave.' ^d Or, they took.

^e *Ver* reads, 'I gave.' ^f *Ver* reads, 'I gave.' ^g *Ver* reads, 'I gave.'

^h *Ver* reads, 'I gave.' ⁱ *Ver* reads, 'I gave.'

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^a Literally, 'is called.' ^b *Ver* reads, 'I gave.'

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^y *Ver* reads, 'I gave.' ^z *Ver* reads, 'I gave.'

²² Pilate, saying, Sir, we have sought to mind that that deserveth and when he was still alive, after three days I arise. Commend therefore that the sepulchre he secured until the third day, lest his disciples should come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. And Pilate said to them, Ye have a watch: go, secure it as well as ye know how. And they went and secured the sepulchre, having sealed the stone, with the watch [keepers].

XXVIII. Now late on sabbath, as it was the dusk of the next day after sabbath, came Mary of Magdala and the other Mary to look at the sepulchre.

¹ And behold, there was a great earthquake; for an angel of [the] Lord descending out of heaven, came and rolled away the stone and sat upon it. And his look was as lightning, and his clothing white as snow. ² And for fear of him the guards trembled and became as dead men. And the angel answered, said to the women: Fear not ye, for I know that ye seek Jesus the crucified one. He is not here, for he is risen, as he said. Come see the place where the Lord lay. And go quickly and say to his disciples that he is risen from the dead; and behold, he goes before you into Galilee, there shall ye see him. ³ Behold, I have told you. And going out quickly from the tomb with fear and great joy, they ran to bring his

disciples word. And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up took him by the feet and did him homage. Then Jesus says to them, Fear not, go, bring word to my brethren that they go into Galilee, and there they shall see me.

⁴ And as they went, behold, some of the watch went into the city, and brought word to the chief priests of all that had taken place. And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers, saying, Say that his disciples coming by night stole him (while) we [were] sleeping. And if this should come to the hearing of the governor, we will persuade him and save you from all anxiety. And they took the money and did as they had been taught. And this report is current among the Jews until this day.

⁵ But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, they did homage to him; but some doubted. And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth. Go [therefore] and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have enjoined you. And behold, I am with you all the days, until the completion of the age.*

* ¹ *angelus*, 'angel, messenger.'
* ² *angelus*, 'angel, messenger.'
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MARK.

I. Beginning of the glad tidings of Jesus Christ, Son of God; as it is written in [Hebrew] the prophet,* Behold, I send one messenger before thy face, who shall prepare thy way.¹ Voice of one crying in the wilderness, Prepare the way of [the] Lord, make his paths straight.² There came John baptizing* in the wilderness, and preaching [the] baptism of repentance for remission of sins. And there went out to him all the district of Judaea, and all [the] city of Jerusalem, and were baptized by him in the river Jordan, confessing their sins. And John was clothed in camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey. And he preached, saying, There cometh he that is mightier than I after me, the Son of whom I am not fit to stoop down and unloose. I indeed have baptized you with water, but he shall baptize you with [the] Holy Ghost.³ And it came to pass in those days [that] Jesus came from Nazareth of Galilee, and was baptized by John at the Jordan. And straightway going up from the water, he saw the heavens parting asunder, and the Spirit, as a dove, descending upon

him. And there came a voice out of the heavens: Thou art my beloved Son, in thee I have found my delight.

¹⁴ And immediately the Spirit drives him out into the wilderness. And he was in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered* to him.

¹⁵ But after John was delivered up, Jesus came into Galilee, preaching the glad tidings of the kingdom* of God, and saying, The time is fulfilled, and the kingdom of God has drawn nigh; repent and believe in the glad tidings. And walking by the sea of Galilee, he saw Simon, and Andrew, [Simon's] brother, casting net; and he said to them, Follow me, and I will make you become fishers of men; and straightway leaving their nets, they followed him. And going on thence* a little, he saw James the [son] of Zebedee, and John his brother, and these [were] in the ship repairing the travel net; and straightway he called them; and leaving their father Zebedee in the ship with the hired servants they went away after him.

* ¹ *angelus*, 'angel, messenger.'
* ² *angelus*, 'angel, messenger.'
* ³ *angelus*, 'angel, messenger.'
* ⁴ *angelus*, 'angel, messenger.'
* ⁵ *angelus*, 'angel, messenger.'
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* ¹⁰ *angelus*, 'angel, messenger.'